

For the Freedom of the Press.



WE do not recollect whether we have ever told our readers about Mr. H. Gaylord Wilshire, the millionaire Socialist, his paper the *Challenge*, and his trouble with Third Assistant Postmaster General Madden. Wilshire started his magazine in Los Angeles and later moved it to New York, where it was denied the second-class privilege (one cent a pound) on the ground that it advertised its publisher. Mr. Wilshire took his tabooed publication to Canada, where he got it admitted without question to second-class privileges, and it is now going through the mails of the United States, as *Wilshire's Magazine*, under the protection of the British government, paying less than half the revenue it would otherwise pay, as the postal rates for newspapers are lower in the Dominion than here.

Mr. Wilshire is also sending out some remarkable advertising. His return envelopes are printed in red and black ink. The black ink gives the name of his magazine, his own name and his old address in New York. But the red ink gives the interesting information. In the upper left-hand corner we read: "Now published under protection King Edward." The next line is startling: "Banished to Canada." Next comes ("Suppressed by the U. S. Post Office"), and then the new address, "74 Wellesley St., Toronto, Canada."

There is something so remarkable in this banishment of an American periodical that we have followed the matter closely and perused the last few issues of the *Magazine* with particular interest. Mr. Wilshire's doctrines are those of radical Socialism, and we can not, of course, approve them. But it seems to us the Post Office Department has transcended its powers by denying him the second-class rate upon such a flimsy pretext. Is liberty and equality of the press become an iridescent dream in these United States?

In the words of Mr. Bryan: "Whether the editor conducted his paper in a modest way or whether he unduly injected himself into his paper, is not a question with which the Post Office Department has anything to do."

The action taken against Wilshire has been followed up by action against the *Appeal to Reason*, a Socialist paper published in Girard, Kansas, which, on the strength of a test which was evi-

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dently not a fair one,*) was denied the second-class privilege until it could show that approximately half of its readers were bona fide subscribers.

The *Farmer's Advocate*, of Topeka, Kansas, and the *Pawnee Chief*, of Pawnee City, Nebraska, have recently been asked to show cause why they should not be denied second-class rates, the first on the charge that it did not comply with the law requiring that a majority of the circulation be composed of bona fide subscriptions, the second because it was accused of being conducted primarily for advertising purposes.

Finally Mr. Bryan himself was tackled by the Post Office Department because he mailed some copies of his *Commoner* regularly to members of the House of Representatives and Senators who were not regular subscribers. The copies which he thus sent out complimentary do not amount to one-half of one per cent. of the total circulation. Moreover, a ruling made by the Third Assistant Postmaster General in this case takes out of the legitimate list of subscriptions those made by one person for another, when the person subscribing for the other does so because of "the principles advocated." This ruling, we agree with the editor of the *Commoner* (for whom we have otherwise very little sympathy), ought to be corrected by act of Congress.

The whole controversy is not without a degree of interest for the Catholic press. To-day certain rules are used to discriminate against certain political papers; under an anti-Catholic administration the same rules might be used to discriminate against Catholic papers. While it is perfectly proper that there should be a reasonable proportion between the number of actual subscribers and the total circulation, the Department ought to be held by law to treat all newspapers alike without political or other prejudice.

No matter what our differences on various topics may be, we American editors are all believers in the freedom and equality of the press. Hence while we may be antagonists upon this ground or that, we are comrades on the broad field of the battle for liberty. Therefore THE REVIEW extends its sympathy to Mr. Wilshire, Mr. Bryan, and the rest of them and promises to use its mite of public influence towards the end that equal justice be meted out to all.

*) The Department sent out enquiries to one hundred of the readers asking whether they were bona fide subscribers, and received answers from sixty-six. Out of sixty-six, thirty-seven claimed that they were subscribers, while twenty-nine denied that they were subscribers. Thirty-four did not answer at all.



A Heathen Protest Against Cremation.

Right Rev. Bishop Hurth writes to us from Dacca (Bengal), under date of Feb. 17th, 1902 :

MY DEAR MR. PREUSS :—

When Christians become weak-kneed in defending their time-honored positions it seems that the good God raises up pagans to chide them. This thought made me cut the enclosed letter from the principal daily paper of the Indian Capital and lay it aside for you. The writer is a Kulin (Noble) Brahmin and he writes from a government educational institution. It is well known that in India cremation is the ordinary mode of disposing of the dead, and only people of low caste and outcasts are buried. Nor has the Brahmin written this letter to ingratiate himself with his so-called Christian superiors, for the bulk of British officials are Freemasons and in favor of cremation.

With best wishes to yourself and family I remain

Sincerely yours in Christ,

† P. J. HURTH,

BISHOP OF DACCA.

The clipping referred to is a letter by Mr. Nitya Gopal Mukerji, of Libpur, to the Bombay *Englishman*, and reads thus:

I presume the advocates of cremation prefer science to religion, and reason to sentiment, and that such arguments as the adoption of the rite of burial by races when they became Christians and the greater tenderness and reverence attached to the custom, would have no effect on them. I also presume the advocates of cremation will allow me to regard the dead body of a human being as being of equal value or of equal nuisance, weight for weight, to that of any other animal, and that if cremation is to be regarded as the best form of disposal of the dead bodies of human beings, it is also the best form of disposal of all carcasses. Let me assume, for the sake of argument, that the whole world is converted to this cremation principle, and that sanitary science wins the day. Let us look at the consequences of this principle being acted on universally. So long as the cremation fad is carried on by a small section of the human race, and so long as the bodies of the majority of animals of all grades get disposed of in a manner repugnant to the ideas of the followers of sanitary science, so long no great harm is done. But let us imagine the consequences of the universal adoption of crematoriums and incinerators for the disposal of all animal matter. Perhaps the sanitarians will not stop at animal matter only, they would consign to the

flames whatever they could get in the way of vegetable and animal refuse—sewage, town refuse, etc. Nature intends that the soil should be gradually enriched by the products of the soil. The animal products enrich the soil far more than the vegetable products, but the vegetable products are also richer than the native soil. The laboratory of nature is at work day and night, that this very end may be accomplished. The minute bacteria are utilising the free nitrogen of the atmosphere and helping the growth of higher vegetation. Animals feeding on this vegetation, and their bodies afterwards getting mixed up with the soil, add to the fertility, and the capability of the soil to accumulate fertility. There is no substance in the world, which is so rich in plant-food as the carcass of an animal. When it is burned and converted into ashes, all the work accomplished by nature in her laboratory, is wasted, the nitrogen is dispersed in the air. At 8d. a pound the nitrogen in flesh and bones in each human carcass is worth about Rs. 2. It is worth while stowing it away at the roots of plants, instead of allowing it to disperse in the air. Of course, this can be done in the most sanitary manner practicable, but the most rational way of disposing of the bodies of all animals is that indicated by nature herself. Cremation can do little harm so long as it is practised by few, but universally adopted, it will only mean a few million tons of food less per annum, and a gradually diminishing supply of food for the existing races of animals. I know of no other place in the whole world, where scientific precision is so scrupulously observed as in the Pasteur laboratory in Paris. There all the carcasses of animals that die in connection with the various experiments, are put in vats containing a solution of sulphate of copper, and 24 hours later, farmers are allowed to take them away and to utilise them as manure. I would rather imagine my body slowly passing into the substances of mangoes and “gold mohurs” planted in cemeteries, than that it should be resolved into its native elements by a violent process in the course of an hour, and I would be the last person to will away my body to the crematorium for the sanitary benefit of the starving generation that is to follow if crematoriums and incinerators are to have their way.—Nitya Gopal Mukerji.



Hypnotism.



UNDER the title *Der Hypnotismus, seine Entwicklung und seine Bedeutung in der Gegenwart*, P. Rissart has lately published at Paderborn, Germany, (Jungfermannsche Buchhandlung) a study of hypnotism, its development and import, in the light of present-day research. We shall in a few brief paragraphs acquaint our readers with his principal conclusions, interposing here and there a remark of our own.

I.

What is hypnotism?

The term is used to signify an entire group of artificially producible conditions or phenomena, which closely resemble and are connected with, the conditions of natural sleep.

Its manifold phenomena may be divided into two principal categories. Those of the first category, which must be considered as the fundamental condition of all the rest, form a condition similar to that of sleep, called hypnosis, brought about in a person by continued and gentle passes which cause fatigue of certain sense organs (sight, hearing, and feeling). The second category comprises all those phenomena which can be produced in a person in the hypnotic state.

We do not know wherein the essence of hypnosis consists. Charcot et al. believe it to be an artificially produced neurosis or nerve disease. Meinert and Rieger think it is an artificially produced and transient psychosis or mind derangement. The Nancy school*) hold it to be a species of ordinary sleep, with this difference mainly, that in ordinary sleep man with his dreams and actions stands in a certain relation to himself, while in the hypnotic state he depends more or less from the hypnotizer and is influenced by him.

II.

The hypnotic sleep can be induced by *two means*: somatic or psychic. The old magnetic theory, that an invisible fluid passes from the operator to the subject, is no longer held by scientists.

The somatic method consists in passes which the hypnotizer makes with his hands over the subject's head and other parts of the body, down to the knees or the feet. The hypnogenia or sleep-generating points of the body differ in different subjects, and the operator must ascertain them in each case by experimentation.

The psychic method is by suggestion (*suggerer*, to suggest, to talk into, to put into one's mind, to create a conception.) The

*) Prof. Bernheim, Dr. Liébault, and others.

suggestion may come from the patient's own mind (auto-suggestion) or from the mind of another. The idea suggested is always that of sleep. It may sometimes be made at long distance, e. g., by letter. The possibility, alleged by some, of purely mental suggestion, by a simple interior act of the will without outward command or sign, has not been surely established. The characteristic symptom of the beginning of hypnosis is suggestibility with a cessation of the will power and the faculty of judgment.

The awakening from the hypnotic sleep is spontaneous and takes place after a short or long interval, according as the hypnosis was slight or profound. In the latter case it is not considered safe to await the natural awakening, but somatic or psychic means are used to hasten it, such as laying the hand on the forehead, breathing the subject in the face or letting a cool draught pass over his head. Violent means are strictly to be eschewed.

III.

Who can be hypnotized? Nearly all persons, particularly the young and ignorant, except those who are incapable, for some reason or other (insanity, hysteria, drunkenness, etc.), of concentrating their attention sufficiently, and those who firmly refuse to become subject to the spell. It seems that some animals, too, are capable of hypnotization, but this is not yet absolutely proven. Those interested in this particular branch of the subject are referred to Max Verworn, *Die sogt. Hypnose der Tiere*. (Jena 1898.)

IV.

By *hypnotic phenomena* we understand those phenomena and processes which not only accompany, but are produced under the influence of, hypnosis. Their proper cause is suggestion, inspiring the subject with the idea of that which he is to perform. This kind of suggestion does not differ essentially from that by which the hypnotic sleep is superinduced; for the sake of clearness, however, it is termed intra-hypnotic, to distinguish it from the former, which is called ante-hypnotic.

So long as the question regarding the essence of the hypnotic state is unsolved, nothing certain can be known with respect to the essence of the hypnotic phenomena, and they can not be divided off with metaphysical accuracy. Charcot distinguishes three different kinds of hypnotic phenomena; Liègois, six; Bernheim, nine, etc. The best division probably is that made by Dessoir, the well-known Berlin psychologist, who distributes the hypnotic phenomena into two groups, those consisting in changes of the vol-

untary movements, the others manifesting themselves in changes of sense perception.

Regarding the hypnotic phenomena in the vegetative life, it is to be remarked that a variety of disturbances have been cured by hypnotic suggestion, such as digestive troubles, constipation, (when there was no inflammation), etc. Moll, Forel, and others succeeded in producing a swelling, and even blisters, in certain parts of the body of a patient, some of which broke out into sores and festered for several days. These cases are well authenticated.

In regard to the motory powers, these phenomena have been produced by hypnotic suggestion: Aphasia, inability to answer a well understood question in articulate words; agraphia, absolute inability to write even one single letter; ataxia, inability to walk straight and safely; amimia, utter absence of face expression; catalepsy, inability to move any limb of the body; lethargy, a profound sleep connected with insensibility and forgetfulness; automatic obedience to commands, and an almost automatic imitation of various motions made by the operator (dancing, running, jumping, etc.)

In this connection it may be remarked that the widely received opinion, that hypnotized persons can see with their eyes closed or tied, is incorrect.

The phenomena that entail a change in sense perception are likewise manifold; but no case of sense transposition (enabling the subject, e. g., to see with his ears) has ever been proven. Prof. Preyer is probably right in his theory that all hypnotic changes in sensation are due not to changes in the different organs, but in the brain. Hearing, it appears, is the least susceptible of all the senses to hypnotic influence. The *sensus communis* is susceptible to a high degree in some subjects, in which hypnotic suggestion is capable of producing anaesthesia as well as hyperaesthesia. Leading scientists like Liébault, Bernheim, et al., have employed hypnotic suggestion in surgical operations, but they agree in giving chloroform the preference.

V.

For its *proper domain* hypnotic suggestion has, of course, the imagination. Its peculiar effects on this faculty are hallucinations and fictitious representations. Such hallucinations may be either positive, i. e., the fancied perception of a thing which in reality does not exist; or negative, i. e., the fancied non-perception of a thing which has objective reality. They comprise the entire field of sense perception.

The memory, too, is susceptible to hypnosis, though not in the same degree as the senses. It may be affected in a threefold way:

its activity may become weakened (amnesia), or it may be enhanced to an extraordinary degree (hypermnese), or it may be deceived (paramnesia.)

Nor are the intellectual faculties exempt. While it seems to be certain that the intellect can not be entirely reduced to inactivity, it can be influenced and deceived in various ways. The will can be strengthened, or weakened to a degree of total subversion, so that the subject becomes an automatic tool in the hands of the operator.

VI.

The *actions induced by suggestion* may be intra- or post-hypnotic. Intra-hypnotic actions are those which are performed in the same hypnosis in which they are suggested; post-hypnotic, those performed after the sleep is over. The intervening period may comprise weeks or even months; one case is on record where it lasted a full year. It has been established that a hypnotized subject can not only be made to perform some deed which he would never commit under ordinary conditions, but can be made to harbor the firm belief that he has done such deed spontaneously, of his own accord. The alleged long-distance effects of medicinal drugs in consequence of hypnotic suggestion, are now generally considered fictitious.

VII.

Clearly the spread of hypnotism gives rise to a number of highly important *medico-legal problems*. Rissart asks and answers these five questions:

1. Can a hypnotized subject be injured by hypnotism?
2. Can he be made the victim of a crime?
3. Can he be made the will-less tool of a criminal?
4. Is a hypnotized person to be considered responsible?
5. Ought hypnotism to be forbidden?

The first question is to be answered in the affirmative. Even Wundt, who is very liberal in his views, demands that only scientifically trained physicians be permitted to practice hypnotism.

That a hypnotic subject can be made the victim of a crime, is conceded by all authorities. When a person is a helpless automaton in the hands of another, he can easily be imposed upon in different ways, robbed, be induced to will his property away, etc.

The third question must also be answered affirmatively. A clever operator could not only induce a subject to commit theft or murder or any other crime, but he could get others to bear false witness, thus endangering the welfare of society.

The question whether a hypnotized subject is responsible, must be answered negatively, both from the legal point of view and

from that of Christian morals. There can be no responsibility where the will is not free.

Should the practice of hypnotism be forbidden?

Rissart agrees with Schultze, Wundt, Schütz, and a number of other authorities that it should. He goes so far as to advocate the absolute prohibition of hypnotic experiments, even scientific, except where an experienced and conscientious physician has good reasons to think that he can by means of suggestion thoroughly and permanently cure a disease which causes the patient greater suffering and injury than would probably result from the application of hypnotism as a remedy.

VIII.

Of the *dangers of hypnotism*, as now freely taught and practiced in this country, we have an example in a widely circulated book, entitled *A Course of Instruction in Personal Magnetism*. There L. B. Hawley, M. D., of the New York Polyclinic College, tells how to hypnotize difficult subjects. The quintessence of his teaching is:

"You should have the subject lying down on a couch or bed or in a physician's chair. Tell the subject to close his eyes and think determinedly of sleep. Give him suggestions for fifteen minutes." . . . "While giving these suggestions, stand facing the top part of the subject's head and make passes with both hands, commencing with the three fingers of each hand in the center of the forehead, passing over the temples, leaving the subject's face at the cheek-bones. Repeat these passes slowly and lightly during the time the suggestions are being given. You should have a bottle of chloroform and a handkerchief handy so that you can get it quickly. After making the passes and giving the suggestions, sprinkle a little chloroform on the handkerchief and hold it so the subject will inhale the vapor. As he is doing this, say to him, 'You can smell chloroform—it is making you sleepy and drowsy—you are becoming sleepy—you are breathing heavier—you can not resist its effects—it will soon put you asleep—it will have no bad effect upon your system in any way—you will not be sick at your stomach in the least—after you awaken you will feel splendidly.' Repeat these suggestions until the subject becomes unconscious.

"Another plan I have often used with good success is to sprinkle a little alcohol or anything else with a pungent odor on a handkerchief and impress upon the subject's mind before attempting to put him to sleep that it is a special preparation composed principally of chloroform. Give him the same suggestions you would were you using chloroform. In giving the suggestions, it should be called chloroform, as it will have a much stronger mental effect. By using the latter method, it will prevent any possible chance of

sickness, which often follows the use of chloroform. Keep suggesting, 'You will not feel sick after you awaken.' This method will have a much stronger effect than if chloroform or ether were really used, without the suggestions. I advise every physician in placing anyone under the influence of an anaesthetic to give suggestions of sleep, telling the patient to be operated upon that he is getting drowsy; he is so sleepy; he must breathe deeply and concentrate his mind upon sleep; that if he will, no sickness will follow. Less anaesthetic is then required. You should continue giving the sleep suggestions until the patient is thoroughly under the influence of the anaesthetic."

These suggestions are found in a widely advertised popular handbook, which any one can purchase for a pittance. Is it not time that a law be made against such a dangerous propaganda?

CONTEMPORARY CHRONICLE.

LITERATURE.

Catholicism in the Middle Ages. By the Rev. Thomas J. Shahan, D. D., San Francisco, Catholic Truth Society. Price 10 cts.

Dr. Shahan draws a beautiful picture of the Church's activity during the "dark" ages. Forgetting, for once, "modern aspirations," he tells us that the cultivation of personality was one of the main aims of the Church even at that time; that her missionaries had to learn the languages of the peoples to which they were sent; that "it has always been her policy to respect the natural and traditional in every people so far as they have not gotten utterly corrupted."

When Dr. Shahan compares the *Vehmgerichte* with our lynching bees he is decidedly off. (Cfr. article "Vehme" in the *Kirchenlexikon*.)

A French History of Philosophy.—We have received for review and read with great interest the *Histoire de la Philosophie par l'Abbé H. Dagneaux, Professeur de Philosophie à l'École Sainte-Marie de Caudéran près Bordeaux. Paris, Victor Reteaux, 1901.* It is a well-written book, clear in style and faultless in method, especially adapted, by its lucidity and good resumés after each chapter, for an introductory purpose. Though we do not find ourselves in full accord with the reverend author on all points (the characterization of Roger Bacon, for instance, as "un rebelle doublé d'un fanfaron" is clearly strained), and consider the chapter on contemporary philosophy as altogether too meagre, particularly in its utter neglect of modern English philosophic thought, (a fault which would

have to be supplied in a possible English translation), we do not hesitate to recommend the Abbé Dagneaux's manual to all who desire a readable and trustworthy handbook of the history of philosophy in the French language.

THE RELIGIOUS WORLD.

In Re Catholic Federation.—Mr. John B. Oelkers, one of the most representative German Catholics of the East and co-founder of the German Catholic State Federation of New Jersey, writes to us from his home in Newark :

"I believe that we must have a federation of all Catholics in the U. S., for the purpose, pure and simple, to protect the rights of the Church and of our Catholic citizens. Therefore, at the wishes of my esteemed friend Rt. Rev. Bishop McFaul, I have attended conventions and done my best to help organize a Catholic Federation 'through societies of Catholics,' though I was satisfied, and am now more satisfied than ever, that a Catholic Federation can only be effective if organized through the congregations, by dioceses and States, all finally coalescing into a national union. A Federation so formed would not interfere with State unions or with societies of Catholics of different nationalities, who could maintain their own separate unions and collaborate with the national union wherever necessary. We have the idea in an army of soldiers, made up of artillery, cavalry, infantry, pioneers, engineers, who all unite to beat the enemy. When at the Cincinnati convention it was voted to admit women delegates, we saw that most of the delegates present did not understand the object of Catholic Federation. The convention elected its officers and disbanded. In the near future the first attempt to form a federation will be dead. They tried to erect a house and built the roof first. The foundation of the Catholic Church is not the benevolent society but the congregation. Some of these benevolent societies are anything but Catholic, except in name.

"It is a good thing that the end of this so-called Federation is bound to come so quick. The first symptom of decay is that the supreme officers want to dictate in all matters, both local and national. The fatal climax will be President Minahan preaching temperance from a Protestant pulpit."

At the present writing we have not yet the comments of the German Catholic press on Mr. Minahan's open letter to *THE REVIEW*, which is bound to prove a boomerang. But the *St. Paul Wanderer* says, in its edition of March 26th, that "the Federation has fallen among the robbers." It was Mr. Minahan, that paper points out—the same Mr. Minahan who now cries himself hoarse to "keep the Federation out of politics," who inspired the telegram which the Cincinnati Convention sent to President Roosevelt.

The circulars of the Federation officers seek to create the impression that the Central Verein, which has united a number of the German State unions, has joined the Federation. This is not true. And as far as these State unions are concerned, "few of them," says the *Wanderer*, "will be ready to buy the favor of sending two delegates to the national meetings and receiving rules

of conduct from the central officers, by a per capita tax of three cents a member, and moreover allow the Federation to organize their local branches into county federations at the price of another per capita tax. The State Union of Minnesota at least, of this we are quite positive, will not join the Federation. Nor can any one blame it for this, seeing that even 'the best Catholics'—bless the mark!—namely the Knights of Columbus, are simply ignoring the Federation."

THE CATHOLIC PRESS.

Planning a Catholic Daily for India.—If we do not look to our laurels, our Catholic brethren in far-away India may yet reap the honor of getting out the first and only Catholic English daily newspaper in the world. At a recent meeting of the Old Boys (alumni) of St. Benedict's, at Colombo, an interesting discussion arose in consequence of a lecture on "The Newspaper" by Mr. T. E. de Sampa-yo, barrister-at-law. Mr. Advocate C. Brito said he remembered the suggestion made to the Archbishop of Colombo to make the *Catholic Messenger* a daily paper, a suggestion which His Grace had not carried out because he did not believe the Catholics were prepared to support him in the undertaking.

Mr. de Sampa-yo said there had been a desire shown for the possession of a first-class newspaper among the Catholics of Ceylon, but the idea did not come into fruition owing to the financial difficulty. He thought the highest sum required for a paper of that sort would be about Rs. 100,000, and the collection of this sum, he ventured to say, would be an easy task among the Catholics. There was a Catholic population of about 300,000, and he thought one-third of these would be newspaper-reading Catholics, and a subscription of a rupee from each of them would give the amount required. Somebody ought to begin, and he thought they must begin. If persons like Mr. Brito came forward, they would not only have commenced, but would have practically accomplished their object.

The *Bombay Catholic Examiner* (No. 8), from whose columns we have condensed the above report, adds this editorial note in comment:

"Well, if the 300,000 Catholics of Ceylon could succeed in making their deserving organ, the *Ceylon Catholic Messenger*, a daily paper, which, with their marked prosperity, can not be too difficult, they would not only secure to themselves a much more important part in the administration of their Island than they possess now, they would also achieve immortal renown as being the first in the Catholic world to establish a daily English Catholic paper. There are hundreds of daily Catholic papers in other languages, but there is none in the English language, neither in England, nor in Australia, nor in America. In the United States there are several daily German Catholic papers, but there is none in English. Whatever may be the reasons for it, this is a fact. Efforts or at least suggestions have been made from time to time to start Catholic English dailies, but nothing came of it. We hope Ceylon will rise to the opportunity and take the lead among the English-speaking Catholics of the world."

MISCELLANY.

The "Continental Bible House" and 'The Devil in Robes.'—The San Francisco *Monitor* has heard of 'The Devil in Robes' and the "Continental Bible House" in this city and indignantly demands (No. 23) that the attention of the Post Office authorities be directed to both.

If the editor of the *Monitor* would read the St. Louis Catholic papers, he would know that his suggestion has been carried out several months ago both by THE REVIEW, the *Church Progress*, and the *Western Watchman*, and, if we are rightly informed, by several private parties besides; that the Postmaster promised to do what lay in his power to stop the nefarious propaganda, and that according to last accounts the matter was in the hands of the United States secret service.

Hence, what could possibly be done in this regrettable affair has been conscientiously and promptly done, and we now have simply to wait whether our Uncle Sam will deem it worth while to interfere.

For the rest, we do not believe that the vile publication referred to is doing nearly as much harm as some of our contemporaries seem to think. How it strikes the average fair-minded Protestant may be seen from the subjoined quotation from *Watson's Illuminator*, which we reproduce from the *Pilot* (No. 11):

"A good Catholic friend has handed me a circular advertising a book purporting to be published by the 'Continental Bible House' of St. Louis. It is printed largely in red, and it is indeed a sanguinary affair. As I read the tale unfolded there it made my knotted and combined locks to part, and each particular hair to stand on end, like quills upon the fretful porcupine. I was informed that all of us devout Protestants are to be hung, burned, boiled in oil, flayed, strangled, poisoned, and buried alive; for every priest has registered an oath in Heaven to visit this miscellaneous assortment of vengeance on all 'heretics.'

"Now, that's a good outlook, isn't it? And subscriptions to the *Illuminator* coming in by the hundreds every week, too! But either the holy fathers are more utterly regardless of their oaths than some of our Protestant liquor officers are, or else this fiery, untamed circular writer has skipped his trolley, for I haven't heard of a man being boiled in oil in Maine for more than three weeks! The publication which this circular describes has a Devil of a title and must be a lead pipe cinch for agents, as the veracious—or voracious—advertiser says that 'every Protestant buys this book.' I am already curious to see if I shall buy it. I have an abiding conviction that this 'Continental Bible House' is a Continental humbug. I don't suppose I could ever become a first-class Catholic; but it is my impression that if the writers of such idiotic rubbish as constitutes the circular in question, were either sent to an asylum for the feeble-minded or to a penitentiary—according to their moral responsibility—the public good would be greatly subserved."

The Co-operative "Home Companies" in a Bad Way.—We have recently printed some information on the coöperative "home companies" (No. 10, page 153). With the criticism of actuaries, ex-

posures of lawyers, and relentless, persistent ventilation in the press, these companies have passed a bad month. Their plan of action has been condemned by half-a-dozen different States, California and Indiana included, and their agents forbidden to do business by those entrusted with the execution of statutes regulating building and loan associations. In Kansas City, where the scheme was first started, and where imitators became most plentiful by reason of the original company's tremendous popularity, the number of active companies has dwindled from twenty-four to fifteen, and most of the latter, it is said, are preparing to go out of business. The winding up of the newer concerns is easy, as they had few, if any, contracts for home purchase matured. As they work without reserve funds, and the continued prosperity and even solvency of such associations can be shown to be dependent upon constant and considerable accessions to their membership of contributors, few observers in Missouri expect the bder organizations to run very long courses.

Penalty for Observing Christmas in Massachusetts in 1670.—

"For preventing disorders arising in several places within this jurisdiction, by reason of some still observing such Festivals, as were Superstitiously kept in other Countries, to the great Dishonor of God and offense of others :

□ "It is therefore ordered by this Court and the authority thereof, that whosoever shall be found observing any such day as Christmas or the like, either by forbearing labor, feasting, or any other way upon any such account as aforesaid, every such person so offending, shall pay for every such offense five shillings as a fine to the Country."

This law was passed in 1670, in a bill also prohibiting gambling, dancing in public houses, card and dice playing, and it is found on page 57 of the General Laws and Liberties of the Massachusetts Colony ; it was repealed in 1680.

Mr. James F. Brennan, of Peterborough, N. H., who prints it in No. 2 of the current volume of the *American Catholic Historical Researches*, adds an extract from Bradford's History of the Plymouth Plantation, illustrating the aversion the inhabitants had as early as 1621 for the celebration of Christmas.

Friday Abstinence in Spanish Countries.—It is often stated that in Spanish countries the people have been dispensed from observing the Friday abstinence since 1509, when this permission was granted them by Pope Julius II. on account of the help they gave in the wars against the Moorish infidels. Pope Gregory XIII., so it is said, "confirmed and still further extended this concession"; and, according to one account, "although the reasons for which the privilege was first granted no longer obtain, the exemption continues in force ; and the alms which are still contributed by the people are expended in charity."

A correspondent of the *Sacred Heart Review* recently asked for reliable information on this interesting subject, especially whether the dispensation extends to all Spanish dependencies, including Cuba and the Philippines. We have seen no reply to these queries. Can any of our readers throw light on the matter ?

NOTE-BOOK.

On Tuesday, February 23rd, 1802, one hundred years ago, the New York *Evening Post* printed the following editorial note :

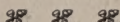
"The person, who this morning paid for three insertions of an advertisement, is desired to call at the office, and receive his money back. It was not discovered till he had gone the length of the street, that this advertisement was intended to aid the newspaper called, *The Temple of Reason*. Without intending to bestow a censure on those who may think that payment should insure insertion to every advertisement, we entertain a different opinion. Believing, as the editor does, that the object of this paper, called the Temple of Reason, is to propagate principles hostile to established religion, subversive of good morals, and levelled at the happiness of society ; he should feel conscious of meriting the reproaches of every man of a correct mind and virtuous habits, were he directly or indirectly to give it the most remote encouragement, or to lend the aid of his press to extend its circulation."

Where are the American daily newspapers to-day that would refuse hard cash for an advertisement, even if it directly antagonized religion, good morals, and the happiness of society? You can count them on the fingers of your right hand. Even in the religious press—so-called—such honest integrity is a *rara avis*. If the public press is the thermometer of public opinion and public morals, how our country must have degenerated since 1802!



A reverend contributor writes :

Sacerdotal and episcopal recommendations are seen in the public press for pianos and pianolas, for seeds and patent insoles, for Keeley cures and kill-em-quick-nostrums ; the other day the name of a Southern priest even figured as a drawing-card among the directors of a Texas oil company. The next thing on the program, we fear, will be a recommendation from some priest or prelate for one of the many bucket shops, wheat pools, etc., as the quickest means of shearing the innumerable "lambs" bent on getting rich before the month is over.

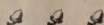


A German American Catholic writes us :

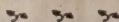
Have our Irish Catholic brethren a different catechism? In a sample copy of the Chicago *New World*, March 22nd, 1902, I read the following :

"A minstrel show arranged by St. Thomas Court, Catholic Order of Foresters, was followed by a dance at Rosalie hall, Fifty-seventh street and Jefferson avenue. Among other balls was one at Apollo hall given by the Irish-American Boer ambulance corps for the purpose of raising funds to help the Americans who are British prisoners of war at St. Helena, and another at the North Side Turner hall given by Company C, Seventh Regiment, I. N. G. Dances were given near by at the same time at a ball given in Brand's hall by Cathedral Court, Catholic Order of Foresters."

We are forbidden by our priests to dance and are admonished to stay way from public entertainments during the lenten season. Who is right? What about the forbidden time? Is it a dead letter?

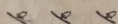


"A little the smoothest thing Kansas has ever known in the way of a 'card of thanks,'" says the *Kansas City Journal*, "recently appeared in a Topeka paper. "We extend our heartfelt thanks," said the sorrowing family, "to the pastor who officiated, to the choir which sang, to the friends who sent flowers, to the undertaker who so delicately performed his sad mission, to the friends and relatives who mingled their tears with ours above the bier." Yet, as nearly perfect as this is, it is convicted of a fatal omission. The colored man who drove the one-eyed mule which hauled the coffin box ahead of the hearse to the cemetery seems to have been entirely forgotten.



Our readers know how strongly we have always opposed mixed marriages. If this evil continues unchecked, we shall soon have many instances of the kind which a writer in the *Catholic Columbian* reports in No. 9 of that worthy journal:

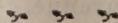
"Forty years ago, in the fertile and beautiful Frederick valley, the garden spot of Maryland, there was a Catholic church which was filled on Sundays and feast-days with Catholic families. Gradually the congregation dwindled, and in recent years virtually was extinguished. So the church building has been sold to the Lutherans. The only explanation given was mixed marriages." The writer (Mr. James R. Randall) adds the significant remark: "We congratulate ourselves upon conversions, but how many are lost to us by such nuptials?"



In reply to a query in No 11 of THE REVIEW, Mr. Martin I. J. Griffin writes us:

"Washington was a Free-Mason. The records of the Fredericksburg, Va., Lodge show: 'Nov. 6th, 1752. Received of Mr. George Washington for his entrance fee £ 2, 3. March 3d, 1753. George Washington passed Fellow Craft. August 4th, 1753. George Washington raised Master Mason.' Many records attest his continued fellowship with the Order. At his death the funeral arrangements were in charge of the Alexander (Va.) Lodge.

"There is no more reason to doubt or deny his membership in the Order than there is with regard to his presidency. I may in the July *Researches* set forth the record more fully, as it is a question I have often been asked."



In discussing the origin of the Angelus, Father Thurston, S. J., comes to the conclusion that it was not the Angelus which grew out of the curfew, but rather the curfew which developed out of that triple monastic bell peal, which seems to him to be the true germ and origin of our present Angelus.

